MAY 1952 15 CENTS

UNITY

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

To Joyous Living

CONTENTS

Fires of Heaven, *Charles Fillmore* - - - - - 1
Pray without Ceasing, *L. Stevens Hatfield* - - 6
Peace Begins at Home, *Clara Beranger* (Part Five) - 13
Where Is Your Vision? *Eva Bell Morris* - - - 24
The Power of Prayer, *Stewart Haring* - - - 29
Who Said Dreamers? *Sheldon Shepard* - - - 37
"Like a Tree Planted," *Ruth Barrick Golden* - - 40
No Good Thing, *Irene Stanley* - - - - - 47
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
Thy Justice Is Sufficient for Me, *Beverly E. Finch* - 52
Sunday Lessons - - - - - - - - - - 60

Cover—Vancouver Island, Canada, by H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from May 20 to June 19

Illumination: The illuminating power of the Holy Spirit guides me in the path of righteousness for His name's sake.

Prosperity: I am restored to the riches of the Father's house, and all things are added unto me.

Healing: In the name of Jesus Christ, I am made whole and I give thanks in prayer and praise.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 116 MAY, 1952 NUMBER 5

Fires of Heaven

from the writings of

CHARLES FILLMORE

IT HAS ALWAYS been assumed since the prophecies of a new age, of the second coming of Christ, of the dawn of the millennium, and of the many other hopes for a better world that it would be a religious movement exclusively—that the scientific world would play no part whatever in the tremendous changes that would come to the people and the world in which they live.

It is true that the pictures that the prophets imagined of this paradise were always described in terms of an earthly condition that was to be produced in some miraculous way by God, or Christ, without the intervention of man. Now science is telling us that all the elements necessary to build an ideal world are right here awaiting our appropriation of them. The quantity and power of the elements locked up in what has always been considered gross matter is far

beyond the scope of human imagination.

Science says that there are two universes, the universe without and the universe within. There are suns twenty-five million times the size of ours, which are so far away that it takes light five hundred million years to reach us. These dimensions are so great that they are completely beyond human comprehension. Yet this external universe of wonders is paralleled by one of still greater consequence within. The dynamic power of the universe within beggars all description. One cubic inch of ether has latent energy sufficient to run a forty-horsepower engine forty million years; there is enough power in a pea to run a ship to England and back. The stories that science tells about the wonders of atomic energy tend to double discount the fairy tales and Bible miracles of all the ages.

Yet these scientific verities are ignored in favor of the visions of Scripture writers, who had no definite knowledge but who caught spiritual glimpses of what science has confirmed.

One modern scientist says: "No element, nor matter itself, nor light itself is permanent. All that is perpetual, eternal, is *something* of which they are all made, incarnating itself in all of them by turn, and passing unimpaired from form to form. For this immortal substance filling the ethers all around us the least inadequate name, I presume, is energy.

"The belief that all things are made of a single substance is old as thought itself. But ours is the generation which, first in history, is able to receive the unity of nature, not as a baseless dogma, but an immutable, absolute principle of science. Our solid

material substance called matter has dissolved into the mist of electrons, protons, and deuterons. Matter has been pursued by mind, until it vanished into atomic energy."

What scientists term "something" or, for a better name, "energy," metaphysicians call God-Mind or Spirit-mind.

Webster says an atom is "one of the small parts out of which any physical quantity is built up." In other words, an atom is a small particle charged with tremendous energy, which may be released and made to give man powers beyond expression. Jesus used the dynamic power of thought to break the bonds of the atoms composing the few loaves and fishes of the lad's lunch—and five thousand persons were fed. The atom, in the last analysis, is mind. It is a particle in which is wrapped the essence of all visible things, that awaits an undiscovered law to set it free.

According to science every atom is composed of protons and electrons, the number of electronic elements in an atom determining the character of the substance. Here we see that modern science is proving Jesus' statement that we shall be held accountable for every word we speak. Every word we speak goes forth from our mouth charged with atomic energies that vibrate at a definite numerical rate. Our mind determines the character of our words; and what the mind determines, the mouth obediently utters, its words loaded with constructive or destructive electrons mathematically arranged to build up or to blow up both ourself and our aims and ideals.

Einstein's formula, used in the creation of the destructive atomic bomb, is: "Energy equals mass multiplied by the speed of light squared."

Where in Jesus' teachings will you find a formula to offset, to dissolve, to meet and nullify the formula of the atomic bomb? You will find it in the 10th chapter of Luke: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This formula has been tested, and history shows that it has built and sustained civilization and has made peace, happiness, and prosperity.

Jesus has pointed the way, and by following His instructions we shall find the formula for solving every problem. All the formulas given by Jesus are constructive rather than destructive. He does not teach death but life. "If a man keep my word, he shall never see death."

The first mention in the Bible of the atomic fire appearing to man is Exodus 3:2: "And the angel of Jehovah appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked and, behold, the bush burned with fire, and the bush was not consumed."

Elizabeth Barrett Browning makes this the subject of one of her most appealing sonnets.

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries."

The fire on the mountain and on the altars wa the same flaming energy that is the life of al

things, including man. When Jesus was illumined on the mountain "his garments became glistering, exceeding white."

Elijah and Elisha illustrate the Jehovah and El Shaddai methods in using atomic energy. Elijah represents the masculine, with its arrogant authority, whereas, Elisha expressed a measure of love and tenderness uncommon in his day and age.

Elijah called fire to come down from heaven and consume the offering and the altar. Then he called the same fire to destroy 450 priests of Baal. He announced himself to be the only prophet of Jehovah. To climax his destructive use of atomic energy, he set fire to the cells of his own body and went out in a chariot of fire. As written in The Psalms, "How long, O Jehovah . . . shall thy wrath burn like fire?"

Modern science has named the life force that animates all bodies atomic energy. It can be released from the cells by "atom smashing" and by other methods. The atomic energy in our body concerns us greatly. Metaphysicians are finding that our mental attitudes affect us for good or for ill. Harmoniously adjusted by the mind, they become a source of health, wealth, and happiness; but moved out of their natural orbits, they bring misery, destruction, and death to man. Science and religion agree that the forces invisible are creative and that anyone who ignores the invisible realm eventually suffers depletion in both mind and body.

Apply thy heart to understanding.—PROVERBS

Pray without Ceasing

L. STEVENS HATFIELD

EVERY DAY over the radio, in the newspapers and magazines, and from the pulpit we are admonished to pray—to "pray without ceasing." Yet how many of us really know how to pray, how to turn to God when we need to feel at one with Him, how to realize His presence? How many of us know how to turn to Him when the appearance of evil presents itself? How to realize that only He fills our world, that He is, in reality, all there is?

Jesus told His followers always to pray. He said, "[You] ought always to pray, and not to faint." James believed in prayer. He said: "Pray one for another, that ye may be healed." "The prayer of faith shall save him."

Prayer is not a weird, intangible, impractical religious act to be performed in a certain way, in a certain place, at a certain time. Prayer is the most simple thing in the world and can be defined in two brief words—right thinking. Prayer brings the consciousness that God is with us wherever we are, bestowing His good upon us, and the realization that only He can fill our world to completion.

All about us we see people who lack the consciousness of blessings and, consequently, are not blessed. They think of God as something apart from them. They think He does not answer their prayers because He does not hear them. On the contrary, their ears are muffled to His voice; they are "jittery"

and engulfed in things of the world and have ceased to think of Him and His promises.

God in the midst of you is waiting patiently to reveal your true self to you as power and might and dominion. Every problem you have is but an invitation for you to step higher in Spirit consciousness, where there are no unsolved problems, no unanswered prayers, no opposition to Truth.

Have you thought of God as your protection, your salvation, your refuge? Have you learned to turn to Him and pray, to thank Him for protection when you sense danger? Have you learned to react to situations from the standpoint of love of God? If so, you have learned to pray.

Every prayer is answered when you learn to pray aright. No blessing is denied you when you realize that God hears your prayers and answers them. As you pray, realize that God is actually present in your life as your loving Father, bestowing upon you whatever you need and desire. Pray in the spirit of receptiveness, and pray in the thought of giving yourself to Him. Think of prayer as an interrelation between you and God. Wipe from your mind all belief that He could or would withhold any blessing from you. As you pray, realize that you are in touch with the goodness of God. Lift yourself out of all belief in want and identify yourself with every blessing you need or seek. Feel yourself in possession of it. Give thanks for it. Use it.

Thinking thoughts of good is prayer.
Thinking thoughts of love is prayer.
Thinking thoughts of joy is prayer.
Thinking thoughts of peace is prayer.

When you pray, draw nigh to God and feel your oneness with Him and His blessings. Feel that you are so closely identified with Him that you are one with the blessing you seek.

Prayer is a gift from God. It is the gift by which you are able to receive more gifts. It is a key that unlocks and opens a storehouse of unlimited wealth. Prayer has been given to you to use for your own well-being and for the glory of God.

When you pray, pray with the thought in mind that you are identifying yourself with God and His blessings, that you are making yourself ready and receptive to the good He is sending your way. Realize that as you pray the very blessings of heaven are yours.

Never pray with the thought of begging God for something, but enter into the realization that your prayer is one of thanksgiving for the manifestation of that which you desire. When you live in a state of prayer, you are conscious of the supremacy of God, the aligning of your mind with Divine Mind.

"I will pray with the spirit, and I will pray with the understanding also."

Within you there is a sanctuary where God abides. Through prayer you enter this sanctuary, and in the silence every spiritual, mental, and material need is fulfilled. You are lifted to a consciousness of peace, faith, love, and power, which erases all negation from your mind and brings your blessings forth without delay.

Make each day a living prayer. Consecrate each moment to Him who offers you the fullness of His

infinite good. Walk with God, and your day will be filled with joy, peace, love, and benediction.

When your mind is filled with negation, you are not receptive to His answer to your prayer, for prayer is entirely affirmative, positive, and productive. The hope and realization of your good come through your knowing that the Christ, the Son of God, is the spark of divinity within you, that His presence is greater than any claim of worldly things.

As you pray, you get yourself out of the way of self-limitation. As you think of God, you begin to think of His omnipresence, His omnipotence, His love. Your mind becomes so filled with His presence that you seem to emerge out of your narrow world of misunderstanding and worry and fear and enter His world of love and compassion and sonship.

The Bible is full of admonitions to pray; for when you pray, you take your mind off yourself and center it on God. The promise is "Before they call I will answer."

"The supplication of a righteous man availeth much in its working."

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

To pray believing, feeling, knowing that you have whatever you ask for is right thinking. Never ask in doubt, but ask believing. Never beg God for anything. Thank Him that all things you need are now yours. Co-operate with Him by being joyful and hopeful and thankful. Act as though you were in possession of that which you need. Move toward it in thought, and soon you will rejoice in its manifestation.

Turn to God when your heart is light and your mind free of worry and fear. It is at times when you are unburdened and joyful that prayer can be a most soul-satisfying experience. At such times you will be lifted up into wondrous new understanding about life, about yourself, about God.

True prayer lays aside self; true prayer is a willingness to let go of all preconceived ideas so that pure intelligence of Spirit may shine through the mind and heart. The way of divine guidance is to talk to God in the silence of your soul. Practice this silence. Practice the feeling of God within you. Practice confidence in answered prayer.

"Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

You cannot pray to the Father with doubt or fear in your heart, for in the very act of prayer all doubts are removed, all fears dissipated—or else you are not praying; you are just saying words, words that you wish were true. In order to receive an answer to prayer, you must rise above the problem and touch God-consciousness. If you feel that your prayers are not being answered, try turning your thought away from your difficulty and centering it wholly on God. In the moment that you become aware of any single attribute of God—such as His love, His power, His presence—in that moment your prayer is answered. When you touch God-consciousness at any point, you realize instantly your oneness with Him. It is this realization of oneness that gives the blessing.

The purpose of prayer is not to make God aware of your needs; it is to make you aware of God so

that you can be assured of receiving His strength, His illumination, His power. You turn to God to silence your own confused and fearful thoughts. As you pray with quiet trust and confidence, you link yourself with the power that rules the universe. A force powerful and dynamic beyond human imagination is generated in your mind and heart. You are strengthened and blessed, and chaotic conditions of every sort are brought into harmony and order and well-being.

Prayer establishes the consciousness of perfection in you; that is why you are admonished to "pray without ceasing." The more you shut out the external world, the more receptive you are to Spirit; the deeper you penetrate that inner realm known as the silence, the nearer you draw to God. Because God's Spirit dwells within you, His counsel is constantly available to you. It may come in the prompting of your own heart to follow a certain path, in a new and brilliant idea about some work you are doing, or as regards a course in school you are thinking of taking. It may come in the form of understanding words of a friend, in a thought in a magazine article you are reading, or in a hunch to read a book or take a trip. As you earnestly and honestly seek God's guidance, each step forward is revealed to you, doubt and uncertainty are dispelled.

In prayer your spirit is one with the Father. Therefore, do not hesitate to turn to Him. Prayer is the key that unlocks the door to a rich, full, satisfying life.

Prayer is creative. Through it your entire life can be changed. No matter what the situation is

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

that confronts you, know that in the deep inner quietness of prayer you can experience the healing power of Spirit in its fullness. Never try to lift your consciousness by sheer mental effort. Let go of tension by calmly thinking of His indwelling presence and His divine energy, and thus release His healing, adjusting activity throughout every part of your mind and body. You and your affairs will become every whit whole.

God hears your prayers and answers them with a continual outpouring of good. When you trust Him, He will light your way so that you feel an inner peace and comfort as His answer comes. Trust Him to guide and bless you, to heal and prosper you. Keep your heart and mind open and receptive to His presence by keeping your thoughts and feelings loving and constructive. Place yourself and your every desire in His care and keeping, knowing that even now, this minute, His Spirit is blessing you.

"Draw nigh to God, and he will draw nigh to you."

"I sought Jehovah [in prayer], and he answered me.
And delivered me from all my fears."

Delight yourself in prayer, and God will give you the desires of your heart.

The Almighty will be thy treasure,
And precious silver unto thee.
—JOB

Peace Begins at Home

CLARA BERANGER

CHAPTER FIVE

Faultfinding

A WOMAN WHOM I knew only slightly telephoned me one day to ask whether she could see me immediately. Her voice trembled as she said, "I'm in serious trouble and I hope you will help me." I told her to come to my house, that I would see her at once.

Jane was young, slender, and beautiful and married to a professor of science, whom I had known for some time. Although he had inherited a comfortable fortune from his father, they lived simply in a modest house not far from the college where he taught.

When Jane arrived at my home she looked unhappy and rebellious. Her first remark was, "I'm going to get a divorce from Tom; I can't stand his faultfinding any longer!"

Over tea I listened to her story. "You know Tom," she started. "You know how sharply critical he is of everything and everybody. When he meets people or goes to a play or reads a book, he never sees what is good about it but immediately begins to pick out the flaws. His approach to everything is negative. If I express a different point of view, he acts as though I were some sort of moron. He is irritable with the children and constantly finds fault

with me. I've tried and tried to handle it. Now I'm tired of trying. I'm fed up with living in an atmosphere of disapproval and criticism and I'm going to get a divorce!"

I knew that she had not made up her mind definitely on a divorce, or she would have gone to a lawyer instead of coming to me. "Have you thought what a divorce would mean to the children?" I asked.

"That's what has kept me with him this long."

"You still love him, don't you?"

She suddenly started to weep, and it was a few seconds before she could answer. "Yes, I do. The ironical part of the whole situation is that he loves me and the children deeply—I know that. We are all he really cares about in the world."

I remembered having been told that at one time Jane was deeply religious, but Tom had ridiculed her for her "childish thinking" and tried to prove to her scientifically that there is no God. He had a rationalistic attitude toward life and refused to believe anything that could not be proved mathematically. His scientific demand for literal truth made him overly critical of normal human imperfections.

At Jane's request I agreed to talk with Tom, although I am always hesitant about interfering in the lives of others. After carefully thinking over their problem, I concluded that if the spiritual sustenance of her religion had not been withheld from Jane, she would have been able to bear Tom's faultfinding without feeling so much irritation. I decided on my line of approach. Before Tom came

I reread an article in which six noted scientists set forth their beliefs in an ultimate power behind the physical universe—the practice of scientific methods, they feel, does not preclude a spiritual interpretation of the values of life. I sensed that the opinion of these men would have more weight with Tom than anything I could say.

Shortly after Tom arrived, I gave him this article to read. I could see that he was impressed. After generalizing about science and life and about the tendency of certain other scientists to carry critical analysis so far that it colors all their thinking, I broached the specific issue of his relationship with his wife and children and his intolerance toward Jane's religious beliefs.

"I never could regard religion as anything but a prop for the weak and I hate to see my wife act so childishly."

"Don't you think we should allow others freedom to think and believe and act in the way that seems right to them, even though we may not agree?"

He hesitated. "I hadn't exactly thought of it in that way."

I stressed the need for us to be tolerant toward the beliefs of others and to refrain from adverse criticism of a point of view that differs from our own, whether in ordinary affairs of daily life or in religion. I added that no matter what our own religious beliefs are or even if we have no belief in God, still we have no right to deny others the inspiration they get from their faith.

When Tom left he was in deep thought. A few days later, Jane telephoned that she and Tom had had

a heart-to-heart talk. She had told him quite frankly that she had reached the end of her endurance and that she could not stand any longer his constant nagging disapproval of her and the children or his defeatist attitude toward personal and world affairs. She said he admitted that he had been overly critical and promised to try to overcome this fault. "And he is trying!" she said. "It may take time before he breaks the habit completely, because he has been critical for so long. But he is kinder and more considerate to me and the children already. I really believe that now we can work things out so that our marriage will last; and I hope and pray that he will gain happiness by learning to approve instead of always finding fault."

It has been several months since I received this telephone call, but I have seen Jane and her husband and know that their life together is happier. Tom no longer ridicules her religious activities. She was radiant as she told me about the change. She added, "I pray every night that Tom will see the light of Truth and I have faith that someday he will."

Look among your own friends and acquaintances. Is there a person about whom you can truthfully say, "He never speaks ill of anyone?" During a long professional career in which I have met all kinds of people, I do not believe I have known anyone who has not at one time or another indulged in disapproving comment upon personalities or principles. Sometimes the criticism is malicious; more often it is casual faultfinding, a tendency to belittle another person's beliefs and actions.

Why is it so many of us fail to control the habit of criticizing? Can it be that carping at another's seeming weakness gives us a feeling of strength? Do we feel that we are bolstering our own ego by assuming an attitude of superiority over someone else? Whatever the reason or the degree of criticism, it is a transgression of the commandment "Love one another" and acts as a stumbling stone on the path to spiritual maturity.

In the Sermon on the Mount Jesus states that tolerance of the faults of others is necessary preparation for prayer. "Whosoever shall say, Thou fool, shall be in danger of the hell of fire. . . . first be reconciled to thy brother, and then come and offer thy gift." He also preaches against the habit of passing judgment on others and adds that the judgment we receive is relative and equivalent to the judgment we give. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you."

He warns us against finding fault in others when we ourselves are imperfect. "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In the story of the woman taken in adultery Jesus gives us in one sentence a principle that should serve as a constant reminder to us not to censure others: "He that is without sin among you, let him first cast a stone at her." When the Pharisees and scribes left, convicted by their own conscience, Jesus said to the woman, "Neither do I condemn thee: go

thy way; from henceforth sin no more." And to the Pharisees He said: "Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me."

Negative criticism has a wide range of activity—from mild disapproval to violent condemnation. In the Biblical passages quoted above we find not only the statement of the sin but the way to correct it.

The first step is to examine ourself for the "beam" that may be in our own eye. Are we entirely free from the fault of which we accuse our brother? Are we casting a stone without sin? Turning the critical eye away from the other person toward ourself is likely to reveal things that will cause us to say, "What right have I who am so imperfect to pass judgment on the imperfections of another?"

None of us likes to be the object of criticism. So if we find ourself about to peck at the faults of a friend or acquaintance, let us imagine at once that we are the talked-about instead of the talker. Let us remember the Golden Rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Reversing a situation and putting ourself in the other person's place frequently keeps us from uttering a careless, disparaging comment.

Also we are inclined to judge by what we see on the outside—the appearance and manners of the external man. Like the Pharisees, we "judge after the flesh" instead of looking beyond the appearance to the Spirit of God within. If we wish to advance spiritually, we must not judge according to the ap-

pearance but according to the perfect Godlike spirit beyond the appearance. God created all men, and His Spirit is in those who appear evil as well as in those who appear good.

Suppose, for example, that we know a woman who likes to collect and spread bits of personal news. Should her name be mentioned, and we say, "She's a terrible gossip" according to appearances, we would not be telling an untruth. But let us stop a moment to think further. Do we always refrain from gossiping? Do we ever repeat idle rumors? And what about the other character traits of the person we have labeled as a gossip? Isn't there something good we can find to say about her?

Judging by appearances is directly contrary to the teachings of both the Old and New Testament. In the 16th chapter of I Samuel, we are told that the Lord said to Samuel, "Look not on his countenance, or on the height of his stature . . . for Jehovah *seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." If we wish to follow the way of Jesus, we shall say as He did, "Neither do I condemn thee." And we shall think of the perfect Spirit that dwells within the other person and say to ourself that no matter what he may seem to be on the outside, we know that within him as within all of us, dwells the perfection of the Christ.

Such thinking will not only cleanse negation from our own consciousness but may well be the means of changing the attitude of the other person. I once had occasion to visit a lawyer on a matter of vital importance to me. When I was admitted to his office

he did not look up from his desk or ask me to sit down. He was so coldly impersonal, so obviously irritated by the interruption of my coming that I felt numb and powerless. He is a machine, I thought, as hard and inanimate as the furniture in this room. I cannot possibly tell him my problem. Then in a sudden flash I remembered the words of Jesus, "Resist not him that is evil: but whatsoever smiteth thee on thy right cheek, turn to him the other also."

Quickly denying my first judgment, I said silently: "He is not so hard and stern as he looks. He is just overworked and he gives a false impression. I know that the real man within is kind and friendly. I salute the Christ in him."

Suddenly he looked up from his papers and smiled in a way that changed his whole countenance. "Excuse my rudeness in not asking you to sit down," he said; "I'm so rushed just now that half the time I'm not conscious of anything but the case under my nose. Now suppose you tell me what's the trouble." He was sympathetic, and I found it very easy to talk to him and tell him my story.

Since that day I have tried to follow the principle of nonresistance to the appearance of evil, of turning the other cheek, which to me means turning my mind away from what seems wrong on the outside to the perfection of the Spirit of God within. And invariably it works!

One of the prices the modern world is paying for its scientific knowledge is an attitude of skepticism toward that which cannot be apprehended by the senses or interpreted by the intellect. Students of spiritual Truth have traveled beyond this Pyrrhonic

philosophy. They believe that the evidence of things not seen is often more reliable than the evidence of the senses. We accept and use the power of the X-ray, although it vibrates at too high an intensity and too fine a wave length for our eyes to see. Similarly, radio and television have shown that sound and pictures can be transmitted and that the human ear alone cannot pick them up. Today, skeptics deny the possibility of spiritual healing. But someday what religionists accept on faith will be proved scientifically —that a vibration of high intensity and very fine wave length initiated by a spiritual force in the human mind has power to heal the body. And like the invisible ultraviolet and infrared rays, this spiritual ray will be universally accepted and used for therapeutic purposes.

In the world of natural science what is accepted as true one day is often changed or proved untrue the next as new experiments widen the field of knowledge. The scientific method of honest analysis, if transferred to the world of human nature, can be made to work for the general good. But if analysis leads to chronic negativism, as in Tom's case, the result is sure to be unhappiness for the faultfinder and for those whose lives touch his.

I do not mean to imply that we must never criticize or express disapproval. But we have to be absolutely certain that the opinion we express has been reached after careful study and that our voicing it serves some good purpose. Honest appraisal of an ideology, of works of art, of politics, of religion, even of persons—if made in a spirit of truth seeking and tolerance—will help unveil the truth. We must be sure,

though, that our motive in expressing an opinion springs from a desire to bring the truth to light and not from a desire for self-glorification.

Mind searching to determine your motives will reveal whether you are a truth seeker or a fault-finder. If you discover that your criticism, whether arising from thoughtlessness, from an unconscious need to prove your superiority, or from deliberate malice, has become a habit, you must try to correct the fault by steady work along spiritual lines.

If you are one of those who criticize too freely and if on recognizing the error you wish to correct it, I suggest continuous self-discipline along three lines:

1. The moment you feel tempted to cast a stone, ask yourself whether you are without sin.
2. Look beyond the appearance of imperfection in the other person to the perfection that God sees in him.
3. Pray constantly, affirming the virtue of approval.

Affirm: *I am forbearing toward all. I am appreciative of their good qualities. I help them by knowing the Truth about them—that behind the appearance of evil is God's eternal good. I recognize and salute the omnipresent Spirit of God in all men.*

These words from the Bible will give you food for meditation and prayer:

"Teach me, and I will hold my peace;
And cause me to understand wherein I have erred."
"Keep thy tongue from evil,
And thy lips from speaking guile."
"Surely my lips shall not speak unrighteousness,

Neither shall my tongue utter deceit."
"Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles."
"Set a watch, O Jehovah, before my mouth;
Keep the door of my lips."
"Let the words of my mouth and the meditation of my heart,
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."
"Only let your manner of life be worthy of the gospel of Christ."
"Whatsoever things are true, whatsoever things *are* honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

TO BE CONTINUED

Any Time and Anywhere

Grace Meredith

Faith never fails the brave heart,
Keeping tryst with it and seeking
Help from One above.
A quiet, earnest prayer may well
Be answered day or night, any time,
Anywhere—the Father's light
Is with us always.

Where Is Your Vision?

EVA BELL MORRIS

SEVERAL YEARS AGO when I was struggling with more physical problems than I could cope with, Silent Unity sent me this affirmation: *"My mind is stayed on Thee, and I have peace, health, and plenty through Thy perfect law."* I sensed at once that in the realization of these words lay my healing, and I began to repeat them faithfully.

"Thy perfect law." What is the perfect law? was one of the first questions that came to my mind, and I decided that my time might well be spent in a study of God's law. I learned that God's law is the orderly working out and expression of divine ideas in our mind, body, and affairs. I began to see that if I kept my vision focused upon the source of good my thoughts would gradually harmonize themselves with the Christ standard of perfection. In other words, if I trained myself in the habit of thinking upon God all the time and did not let my vision slip back to the limitations of the flesh, the law of cause and effect would eventually be manifested in an entirely new way in my body.

I realized that I must train my vision to see my body as an expression of Spirit and not as mere flesh and blood susceptible to the ills that bodies have been afflicted with throughout the ages. The imagery of my mind must be changed from pictures of weakness and disease to images of flesh constantly purified and

renewed by the life current that flows continuously through every living organ. I would become like that which I beheld, but the heart or the subconsciousness must first be cleansed of the belief in sickness. In place of that belief I must write upon the heart the laws of Jehovah, which I was striving to learn.

Day after day I repeated the affirmation. It was difficult at first not to believe in pain and weakness of the flesh. But through persistent effort my thought gradually turned heavenward. And one cannot direct his thought or his imaging power toward God without finding his words, acts, and feelings following. When his vision or thought is directed heavenward, man eventually discovers, explores, and takes possession of the land of spiritual consciousness.

We create negative manifestations in the flesh because of our lack of spiritual understanding. That I must synchronize the inharmonies of my body with the peace and health of the perfect Christ pattern within me was a truth that I glimpsed at first only through a dense fog. For too long I had brooded over the manifestations of disease that my flesh kept crying out with. Lifting my vision to the Truth of my being seemed an all but impossible task.

My intellect had to understand before peace could flood my mind. *"My mind is stayed on Thee, and I have peace."* But then, how can man fail to have peace of mind if he keeps his thoughts on love, wisdom, power, and eternality of the life current that animates every atom of existence? When I began to realize that God would take care of the healing, my mind relaxed its tension.

Then I began to see that although I might repeat the affirmation with my lips unceasingly my progress would be delayed whenever I permitted the vision of my emotions to slump into negative consciousness. Therefore, I began to practice feeling out toward God in the different parts of my body that had long been condemned to disease. With every cell of my body I tried to feel His life current pulsing through my body. Emotions and feelings must catch the high vision if I was to write the law of God upon my heart. Gradually the peace that I was beginning to experience in my mind relaxed the tension in the diseased parts of my body.

Our consciousness is not likely to follow in one great leap the vision taken hold of by our awakened mind. We digest one bit of Truth at a time. Our mouth was made just large enough to chew one bite of food at a time. The same is true with our mind. We hold the bit of Truth that we receive through our intellect lovingly and tenderly before the light of true vision. We give it time to seep down into our heart and take root where it will grow into fulfillment.

We need not be impatient when we do not enter the kingdom with one great realization of Truth. By keeping the true vision of God, by drawing upon the life principle, we plant one thought after another in the subconscious mind. As we continue to nourish the sprouting plants with the ideas that our true vision brings to us, healing follows.

"My mind is stayed on Thee." I began to see all life in a new perspective. I saw beauty in simple things that I had heretofore overlooked completely.

My eyes had often been delighted by the glorious manifestations of nature. But since the new law was written upon my heart, I felt and rejoiced in nature's beauties, because I was beginning to know the Creator. All the beauty and goodness that I began to see with increasing clarity of vision had been there all the time! I had been blind to it because my mind was stayed on sickness. How could I tap the reservoir of God's good and start its flow into my mind, body, and affairs when my vision was not trained to behold Truth?

Jesus maintained the high vision of His divine Sonship. The secret of His power lay in the superhuman discipline He gave the vision of His mind. Over and over He said, "I and the Father within me are one." He meant that by keeping His mind stayed on God He was one in consciousness with the creative Mind of the universe. His mind was stayed on God more steadily than the mind of any other human being in all history. The ideas of peace, health, and plenty that flowed into His mind were unadulterated by any impressions taken by lowering His vision to the standards of a materialistic world.

Jesus proved the value of maintaining a single vision. He knew that mind and thought are ever active and the cause of all that appears. He proved heaven to be a state of consciousness attained only by keeping the thought centered on God. And so each one of us must come to know the individual Christ pattern within. We must hold steadily to it with the vision of our mind until our soul evolves to the point where our body reflects the perfect pattern.

All our involuntary or automatic activities are the result of our having trained ourself in certain habits. We are advised to "have this mind in you, which was also in Christ Jesus." Careful training of the vision is the secret of making this attainment.

"I have peace, health, and plenty through Thy perfect law." As the days passed, the law of cause and effect made itself clear to me. Pain lessened and disappeared. Weakness changed into steadily growing strength. The visions of disease, erased through denials, were replaced by images of flesh, which is pure spirit substance. Symptoms of disease decreased and faded away. Powers that I had not been aware of in myself began to be expressed. Man ideates his world according to a material pattern or a divine pattern. Is there anyone who, if aware of the difference, would not choose the divine pattern?

The bringing into expression of the perfect ideal of God has been man's main business from the beginning of his creation, but his vision has been lowered to material standards. He has not been about his true work. When we set our course heavenward, invisible powers give us a lift along our way. *"My mind is stayed on Thee, and I have peace, health, and plenty through Thy perfect law."* Our part is to control the vision of the mind. Spirit's part is to fulfill the law.

I made haste, and delayed not,
To observe thy commandments.
—PSALMS

The Power of Prayer

STEWART HARING

Part Two

PRAYER SHOULD BE an attitude of listening as well as speaking. A wise man said, "When the mouth is talking the ears cannot hear." Jesus said, "He that hath ears, let him hear." Prayer should be a two-way conversation, and not man doing all the talking. If we ask God to hearken to our voice, we do not hear His voice. It is small wonder, then, that we come away empty so often. We do not pray, "Lord, speak to me that I may hear." Perhaps if we were still long enough to hear Him say, "Be still, and know that I am God," we would be better able to follow His call. When we do pray, our words should be words of praise and adoration. Most people are so busy living that they forget they owe homage to God for the very gift of life. God bestows so many blessings upon us that we should never cease to give thanks to Him. How can we approach Him in prayer when we forget to thank Him for each morsel of food? He gives us every breath, yet we go begging for the trivial things of life. How often do we give thanks for our Lord Jesus Christ, whom He sent as our Redeemer? The gift of the Holy Ghost, the assurance of eternal life, His forgiveness —do we thank Him daily for these things? Water is vitally important to our life, yet how often do we gulp it down without a thank-you to Him who gave it to us! Many hearty meals are eaten every day with-

out a thought of gratitude to the source.

Sometimes people are inclined to wonder whether formal prayers have any value. I do not believe they can ever replace the sincere prayer that issues forth from the heart, but in some cases they serve a good purpose. Those who are inexperienced at praying or who are not so easily given to expressing themselves orally might profit at first by the use of formal prayers. No better prayer guide can be found than the Psalms. These are beautiful examples of prayer, and at the same time, the ancient Kaabalists ascribed to them miraculous powers that were discovered by those who used them in time of trouble. The Psalms are an especially valuable help in healing. In James 5:13-18, we find these wonderful words of encouragement:

"Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

The mind can be sick as well as the body; in fact,

most of the physical ills originate in the mind in the form of such diseases as envy, pride, hate, and jealousy. The only remedy to heal these ills is humble confession and prayer, which cleanses the system and opens the way for the divine life force to flow freely through. Jesus says of prayer: "And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." Of ourself, we can do nothing; we are undeserving, but in His name our prayers are both heard and answered, for He is become our mediator and high priest. Any prayer in Christ's name is in keeping with His will and spirit and is certain to be granted.

Moses prayed that the sins of his people might be forgiven. All great men are tolerant of the shortcomings in others. The person who says, "I am just as good as the next man," has committed the sin of comparing himself with others and judging them. This is usurping the work of God, for only He is qualified to judge man. We should compare ourself only with Him and see our shortcomings in the light of His glory. Elijah, too, prayed for his people. When a person is gravely ill, his only hope and joy is that which comes from God. Sick persons may be powerless to do as they might wish, but we who are up and about can make intercession for them. Likewise, we are able to give a smile, write a note, make a call, or give a word of encouragement to a stranger.

When Jerusalem was beseiged and defeat seemed imminent, King Hezekiah placed his trust in the Lord

and saw the enemy routed in confusion. In time of sickness, he was able to come before the Lord and pray, "I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." If only we could all pray in these words! If only we would walk in the way of righteousness in time of joy and prosperity as well as in time of suffering! It is all well and good to remember God when we are in pain, but we should also think of Him when we are enjoying happier days. A prayer such as Hezekiah's rises as incense before the throne of grace; for as we are told, "The supplication of a righteous man availeth much."

When Ezra was chosen to lead the Children of Israel back to Jerusalem to rebuild the Temple, he had to transport the valuable treasures through dangerous country. He knew that he possessed neither the strength nor the wisdom to accomplish this difficult task, so he proclaimed a fast and prayed to God for divine protection. The result was that the sacred vessels and treasures were brought safely to the Temple without armed guards. If only we would learn to discuss our plans with Him, we would not have to wonder later why we failed. Too many times we pray when we are in trouble; we should have prayed when we were planning!

Nehemiah was also a leader in the reconstruction of Jerusalem, and he, too, humbly prayed for the forgiveness of the sins of his people. We are ready to confess our own sins, but rarely do we feel responsible for the sins of our nation. Yet as a member of society, we are guilty of its collective sins. As such, we must also share in its just punishments and

should, therefore, learn to pray not only for ourself but for our community as well. Though suffering deeply, Job felt the responsibility to pray for his friends. When Daniel expected to die for disobeying the decree of the king, he went to his chamber, fell upon his knees, and prayed to God. Daniel's whole life was consecrated to prayer, which gave him the conviction to uphold the right even in the face of death. Daniel's prayer life was the secret of the power that shut the mouths of the lions and gave him the faith to endure persecution and hardship. He knew that whether he lived or died he was in the hands of God. Through prayer, the realization is found that the power to live courageously comes only from God, and stumbling stones are turned into steppingstones to His glory.

Jonah found himself in dire circumstances through his resistance to God, but by repentance and prayer he won souls to salvation. Habakkuk prayed like a true prophet in the midst of dark times. Even in hopeless situations, we should pray; to give up in times of despair is to doubt God. If we truly believe in His mercy through Jesus Christ, we shall assuredly know that He hears our prayers.

Turning to the New Testament, we find that Zacharias prayed to God, and suddenly one day an angel of the Lord appeared before Zacharias to tell him that his prayers were heard. Paul prayed for the Ephesian church that it might be strengthened in faith. First and foremost in Paul's prayers was thanks and gratitude for the gift of Jesus Christ and for all the other many blessings of life. Does this not give us a fair indication of Paul's spiritual stature as com-

pared with the modern "give me" Christians? When Paul and Silas were cast into prison, they did not bewail their fate but prayed and sang hymns of praise; whereupon, the prison doors swung open by divine intervention. Paul knew that the Holy Spirit teaches us to pray intelligently, in the name of Christ, for holy things and not for the things of this life. His prayers were enlightened with the fine ideals that the true Christian prayer must have. Paul was such a mighty man that he could have grown arrogant and ambitious. He had, nevertheless, a thorn in the flesh. What it was we do not know, but he prayed that God might remove it. The Lord replied that it was His will that the affliction should remain and that His grace was sufficient to overcome.

So it is with us. His grace is sufficient unto us. After the Crucifixion, the apostles were bewildered and afraid, so they gathered together behind closed doors for prayer. After a while, the risen Master came to comfort and strengthen them. They prayed again after the Ascension and while awaiting the Holy Ghost.

Whenever His followers are assailed, they pray to turn defeat into victory. When the apostles were selecting a man to take the place of Judas, they prayed for divine guidance in their choice. The apostles continued steadfastly in prayer, for it was their lifeline of strength during the trying days of martyrdom. When Peter and John prayed, the place where they were shook, and they were filled with the Holy Ghost. When Stephen was slain, his last moments of consciousness were filled with a prayer of forgiveness for his murderers, because he believed

in Christ and was filled with the Holy Spirit. The Scriptures tell that Cornelius, the Roman officer, "prayed to God always." He prayed for more light on spiritual things, and in answer the Lord sent Peter to preach the Word unto him. When Peter was imprisoned, the church made earnest prayer to God in his behalf, and the iron bars and stone were overcome. It is not sufficient that we pray for our own needs only. All about us are neighbors who are bereaved, sick, or in despair and sorely in need of our spiritual support.

A little child is easily satisfied. A baby will play for hours with a simple rattle, and a boy will keep himself occupied all day with blocks, building houses, cities, and castles. It matters not whether the toys come out of a trash can or from some expensive gift shop; they are valued equally. A little girl's doll may be ragged and torn, but in her childish eyes it is a fairy princess. After we are grown, this happy contentment changes into discontent as each tries his best to outdo his neighbor. It is common in this day for many of us to value a thing according to its price tag, forgetting that the best things in life are free. The value of a thing is not determined by its cost but by its usefulness. Lord Houghton said:

"They who have steeped their souls in prayer
Can every anguish calmly bear."

Paul said, "Pray without ceasing." This seems like a difficult task; but like the watchmen on the walls of Jerusalem, we should hold our peace neither day nor night but continually cry out to our Lord in prayer. Sir Edward Coke gives us this schedule:

"Six hours in sleep, in law's grave study six,

Four spend in prayer, the rest on nature fix."
But I say to you, this is not enough; our entire life should be one living prayer spent in blessed communion with God. He will freely give us all things, for did He not give us His own Son? "Prayer ardent opens heaven" and through it are such wonderful promises held open, too. We are not promised everything we want, but we are assured of everything we want that a wise God sees we should have. Trust Him, pray to Him, for He always answers—not sometimes as we think He should, but His answer will always be the right answer.

"And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him."

THE END

Knowing

Constance Walker

Only what the hand can hold,
Aware of rose or coin of gold,
Defines the form of fact
To give a way of knowing,
Mortal—measured.

Only what the heart can feel,
Unseen and yet believe as real,
Outlines the form of faith
To give us Truth more glowing,
Spirit—treasured.

Who Said Dreamers?

SHELDON SHEPARD

EVERY PERSON who believes in a better future has probably been called a dreamer at some time in his life. One who sees the progress of evolution and history as gradually producing a peaceful world in happy co-operation is certain to be called a dreamer. Whoever looks beyond appearances, believes in the unseen good, and proclaims its reality is, to the mind engrossed merely in sense, a visionary and a dreamer.

Yes, we are dreamers! Dreamers as God is a dreamer—decreeing the coming of a better world. When creative force set this globe swinging in the skies, there was no humanity, no life. But somewhere in the universe there was a dream—a dream of what was to be. When men lived in caves, every man the foe of every other man, there was in the unseen a dream of growing culture and friendliness. Today, with man taking from nature, great powers of constructive and destructive force, God still dreams His dream. There is in the unseen the dream of a world at peace, with world-wide co-operation and plenty, the tomorrow of all human hopes.

But the interesting spectacle is the host of persons who imagine and declare themselves not to be dreamers. Every anticipation is a dream; interpretations of the future are dreams. Worry is a dream—living in an imaginary world of what has not happened. Fear is a dream of evil, the creation of fancy.

The fantasy that the human family is a nagging, hating, bloodthirsty pack from the tooth-and-claw species is a hideous nightmare that does not exist; it is the horrid picture of a bad dream!

Tomorrow is not today. Tomorrow is only a dream—the kind of dream each person's inner nature creates for him. Like the dreams of the night, leading us to ecstatic pleasures or hideous fright, our dreams of tomorrow transform our world of the present.

Yes, we are dreamers, all of us—dreamers of good or dreamers of evil. We entertain visions of peace and brotherhood or nightmares of war and destruction. Actually very little of human experience is on the sense level. It is true that we must take cognizance of the fact that we live in a world of sensation; consequently, we have to deal with facts of the outer life. Individuals and nations have to meet the situations of their worlds. But also, every person and every nation must decide what kind of world we shall have tomorrow. Individuals and peoples must imagine the direction of evolution and change. Everyone must choose what kind of experience will be created for the days ahead. Everyone is compelled to believe something as to the nature and goal of the inner driving force. We must learn what is the aim of the power that keeps the sun shining, life going on, love aflame, and aspiration drawing mankind on. This choice is inescapable.

And the choice becomes our dream! What a man believes of the unseen is his dream. What he plans and hopes for the future is his dream. Yes, all men are dreamers. But some men dream the dreams of

God. Some think of good at the heart of all things. Some envision the full fruiting of that good in individual happiness and human-wide benediction. But these are no more dreamers than those who picture evil in everything. The nightmares of anxiety, fear, hate, suspicion, destruction—these are dreams, too. But they are the distorted imaginings of minds crazed by appearances, dulled by doubt, shattered by a trust in the material.

The prime need of these decisive days is for man to dream a new dream of himself. This is the reason voices are rising everywhere, calling on us to investigate our own nature, to discover our own possibilities. Someone has said: "Whether we think of human problems in the mass or in the individual, it must be clear that their solution begins in understanding much more about the inner mind than we do yet." For the inner mind is the home of the creative dream —the vision that is the application of faith. We believe in the thing we dream about, hope for, and plan to bring about. All men are dreamers. But he dreams best who dreams the dreams of God after Him and lives in their reality.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

"Like a Tree Planted"

RUTH BARRICK GOLDEN

IN THE SECTION of Florida where I live there is a hard stratum of earth several inches below the upper soil, caused, we are told, by a baking of the earth's surface in an earlier age. This was brought to my attention one spring when a tree we had planted apparently was not growing.

"Did you dig down through the hardpan when you planted it?" asked the nurseryman who came to examine the tree.

"Hardpan? I didn't know there was such a thing!" I replied.

"You'll find out," he grinned. "It's like a layer of concrete, and you can feed and water and cultivate a young tree until you're blue in the face, but it won't grow until this hardpan is broken up or removed."

I watched as the nurseryman dug and brought up the brown layer of dead, baked earth and replaced it with rich soil that would give our tree a chance to accept the life-giving moisture and nourishment needed to make it flourishing and prolific. And I thought how many times in the consciousness of the Truth-seeker there is a similar hardpan of old error thoughts—of resentments harbored, of hurts unforgiven, of guilt unabsolved—preventing the joyous unfoldment that should be the experience of every child of the Father.

If we consider our own past experience or look

about us, each of us doubtless will recall or see instances in which the hardpan of wrong thinking has blocked spiritual growth and caused many kinds of trouble—physical as well as spiritual. We may compare such wrong thinking and false beliefs with the sterile earth beneath the tree. I have never seen any soil as light and airy as that layer of hardpan after it was exposed to the sunlight and crumbled into dust!

"Looks like there's nothing to it," the gardener said, "but it sure stunts a plant or a tree!"

Just as surely do thoughts of jealousy, envy, resentment, and greed form in the mortal mind of man a hard layer of error that stunts the soul's growth. The rich soil of the higher self, the Christ Spirit, is there awaiting appropriation, but the hardpan blocks its way and must be broken up before spiritual growth takes place.

In removing the dead soil from beneath our tree various tools were used—a pick, a shovel, and a posthole digger—and much hard work. In the mental realm the hardpan must be removed with the tools of denial and affirmation. We must first deny the false claims of all negative thoughts and beliefs by declaring them to be utterly untrue. We must recognize them as the dead and powerless things that they are, bugaboos as airy and lifeless as the powdered hardpan, once we turn the light of Truth upon them, see them for what they are, and cast them out.

We must affirm that God is the only power there is and realize that no outward condition, person, belief, or circumstance can really affect us. If in the

past we have believed that we are incompetent or insecure, unloved or imposed upon, weak in body or poor in material possessions, we must persistently deny these false beliefs.

"But they are not false!" one cries. "As long as I believe them, they are real, aren't they?" As long as we believe them they affect us, certainly, but they are no less false—as dead as the hardpan beneath the tree. This was the case with Angela Parker, a young woman who was letting false beliefs and attitudes wreck her health and happiness.

"I've been imposed upon most of my life—ever since earliest girlhood," Angela complained, bitter and frustrated after the passing of her invalid mother. "I wanted a college education, but the other children went to school and I stayed at home! Maybe I was just weak-kneed or I would have rebelled. We could have had a nurse or a housekeeper, but Mother selfishly wanted me with her. And do you think the others ever appreciated it? No! They had no real love for me. I was just the scapegoat for the whole family, and now that Mother has passed on and left me some money, it's too late! My youth is gone, my health is gone, and it's too late to go to college."

"Too late? It's never too late!" exclaimed an understanding friend. "But you'll have to change your attitude toward your family and the world—and toward yourself—or your bitterness will defeat you in the future as it did in the past."

By degrees Angela was led to see that all her imaginary ills were nothing more than false beliefs. Her resentment, which started after she finished high school and her widowed and semi-invalid mother

felt she could not carry on without Angela, gradually lapsed into self-pity: When her brother and sister went away to college and her presence still was demanded at home, Angela fancied herself a martyr. It was easy for her to imagine herself unloved and "put upon," as she expressed it.

Through patient application of Truth principles Angela's friend led her to realize the falseness of these thoughts, which had formed an obstructing hardpan of fear and frustration. When Angela was able to recognize her oneness with the Father and thereby to deny in herself and in her family the false beliefs of selfishness and unappreciativeness, she was led to realize that they were untrue and unreal.

Angela saw that her mother had loved and clung to her without realizing that it meant sacrifice for her. Because Angela was older and had always been efficient, the brother and the sister had felt that the responsibility of the house and the care of their mother should rest upon her. In fact, her efficiency had aroused in the younger ones a marked dependence on her. They took her for granted, perhaps, but she was able to see now that they had always loved and admired her—in spite of the unlovely disposition she had developed. After Angela had banished thoughts of their selfish indifference and changed her attitude toward them, they showed a corresponding tenderness toward her, urging her to take a long vacation at their expense.

Angela also came to accept the truth that she was not old or broken or ill—not in her early thirties! Declaring herself in harmony with the healing, building Spirit of the universe, claiming her

birthright as a child of the Father and heir to all the good things in His storehouse, Angela became a radiant young woman. She rebuilt pleasant relationships with her family, cultivated new friendships, adopted new views of life, and went on to college to earn her degree. She then did graduate work and took her place in the profession she had longed to enter since girlhood, richer in love and understanding.

Her friend patiently guided her, after helping her to break up and remove the false beliefs she had held through the years.

"Man is the result of all that he has thought, but his list of thoughts contains many false items. He must erase his errors and fill in his omissions before he can get a correct result. He must blot the undesirable out of his subconscious mind," writes Richard Lynch in *Know Thyself*. "Denial is the demolisher that clears the mind of dangerous impedimenta and razes obstructions that have been erected by false belief and wrong reasoning."

To raze an obstruction without erecting something in its place is quite futile; in mental science it is impossible! As darkness is only the absence of light, so apparent evil is only the absence of good. When Angela in faith finally recognized God as the only reality in her own life and in the lives of others, she saw that her former belief in the indifference and selfishness of her family had been false. Seeing them as children of the Father, each striving for happiness and fulfillment, she surrounded them with love, clothed them in light. She herself was "born anew."

All happiness, all freedom, all health, and all prosperity come from God, and when He is the only power recognized in life, there is no room for evil and destructive thoughts.

Let us put constructive rather than negative thoughts in our life. Let us declare goodness and love and gentleness in the motives of those about us. Let us see the Christ Spirit in everyone with whom we deal. Let us declare health and joy, strength and faith where lay the hardpan of belief in lack, illness, and fear. We can have a subsoil of success and achievement rather than failure—a substratum of vibrant growth where once the dead and stagnant layers of resentment, distrust, and self-pity blocked the unfolding of love and happiness in our life.

I know of no more effective affirmations to use in training the mind in Truth than the four basic ones given by H. Emilie Cady in her book *Lessons in Truth:*

"First: *God is life, love, intelligence, substance, omnipotence, omnipresence, omniscience.*

Second: *I am the child or manifestation of God; and His life, love, wisdom, power, flow into and through me every moment. I am one with God, and am governed by His law.*

Third: *I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. . . .*

Fourth: *God works in me to will and to do whatsoever He wishes me to do, hence I cannot fail.*"

As Doctor Cady goes on to point out, "The say-

ing over of any denial or affirmation is a necessary self-training of the mind which has lived so long in error and false beliefs that it needs this constant repetition of truth to unclothe it and to clothe it anew."

I recall that the nurseryman, after breaking up the hardpan that obstructed our tree's growth, advised us to keep the ground watered and fertilized in order to help the newly replaced subsoil supply the roots with nourishment for growth. So must the mind newly cleared of error and awakened to Truth be fed by the constant repetition of positive affirmations of the Father's ever-present love, wisdom, and power.

God is the same yesterday, today, and forever. But it is thrilling to realize that our mind is constantly being illumined with new understanding of our relationship to Him, to our fellow man, and to the universe—that the hardpan of superstition and adherence to traditionalism has been penetrated and the light of Truth has come into our consciousness to banish every obstruction and false belief.

Let us break forth into new growth and fruitage, accepting the good that is ever ready to flow into our consciousness as health, prosperity, and peace. So shall we "be like a tree planted by the streams of water."

A man's gift maketh room for him,
And bringeth him before great men.
—PROVERBS

No Good Thing

IRENE STANLEY

"No good thing will he withhold
From them that walk uprightly."
Seek you shelter from the cold,
With a hearth-fire burning brightly?

Mountain vistas gleaming whitely,
Cradling lakes of sunset gold?
No good thing will God withhold
From those who walk uprightly!

In your asking, then, be bold!
He who guards you, daily, nightly,
Hears before your needs are told;
Answers fully, never slightly.
No good thing will He withhold
From those who walk uprightly!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The illuminating power of the Holy Spirit guides me in the path of righteousness for His name's sake.

Prosperity: I am restored to the riches of the Father's house, and all things are added unto me.

Healing: In the name of Jesus Christ, I am made whole and I give thanks in prayer and praise.

INSTRUCTIONS—You who seek to know the Lord and His manifestation, Jesus Christ, receive a certain spiritual quickening that opens the inner eye of the mind and you see beyond the land of shadows into the world of Spirit.

The revelations that you seem to get from books and teachers already exist as submerged experiences in your own consciousness. The essential truths have been worked out in this or previous incarnations, and when you are reminded of the buried idea it blazes forth as light. So all that you are or ever will be must come from your own spiritual achievements. Study daily the lessons on Illumination, Prosperity, and Healing that follow, and their truths will be revealed to you through your own spiritual unfoldment.

The mission of Jesus Christ was to open the way for the Holy Spirit to enter into and bring all people into open communion with God. "But when the Comforter [Holy Spirit] is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me."

The Holy Spirit is the law of God in action and is in the world today with great power and wisdom, ready to be poured out upon all those who look to Him for illumination and guidance.

But the Holy Spirit comes only to those who earnestly seek God. Communion with God alone in the upper room (high spiritual aspiration) brings into activity this one and only helper.

We get our most vivid illumination when we are in a meditative state of mind. This proves that when we are confident and trustful we are in harmony with creative Mind, and its force flows to us in accordance with the law of like attracting like.

You are a son of God; declare it in word and carry it out in the acts of your daily life. "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

When once you have opened the door of your mind to the great realm of ideas, which we name God-Mind, you become an original thinker.

In faith and confidence daily affirm:

The illuminating power of the Holy Spirit guides me in the path of righteousness for His name's sake.

"The Father is in me, and I in the Father." Man is never separated from the Father nor from the Father's storehouse of plenty. But he is not always conscious of his union with the source and the presence of his supply.

The Father's house is that spiritual condition in which man feels God as his abundance of every good. Every form of supply must exist in consciousness to exist at all, and the restoration that brings man into the Father's house is the restoration of the consciousness of his oneness with his Father-God.

The Lord has clothed you with spiritual substance as gloriously as He did Solomon. But you must have faith in this all-providing substance and by your continuity of imagination set it to forming the things you desire. If you are persistent in working with a divine idea in your conscious mind, it will eventually drop down into your subconscious mind and continue to work there, where things take form and become manifest. When your subconsciousness becomes filled to overflowing invisible substance will ooze out, as it were, into all your affairs.

Through prayer and meditation realize your union with the opulence of Spirit and establish the consciousness of riches within. Then is added unto you wealth that exceeds your expectations, and you are prospered beyond all your former dreams of opulence.

Placing your faith in Spirit, affirm with us daily:

I am restored to the riches of the Father's house, and all things are added unto me.

HOLBROOK LIBRARY PACIFIC SCHOOL

The name of Jesus Christ is the Word of God as the Word appears in the manifest realm. Christ (principle revealed in a creative plan) is life invisible, and Jesus (manifestation) is life visible. Christ acts upon substance, producing the perfect man, Jesus. When given unhampered sway in man's life, the Word heals him of any and all infirmities.

Spiritual psychology proves that the name of a great character carries his mind potency and that wherever his name is repeated silently or audibly his attributes become manifest. Jesus knew this and commanded His apostles to go forth in His name. The marvelous healing works they did in His name prove the great spiritual power resident in His name.

The name of Jesus Christ is therefore the healing Word of God. Held in consciousness, this healing Word of God will make man mentally like Jesus Christ. Held in the body as the pattern of purity and perfection, it will build around itself the indestructible body of Spirit substance.

The substance and life of Jesus' body is a connecting link between your body and the body of God. Perceive the sweet, powerful presence of Christ forming itself within you. Declare that you are remolded after the divine pattern. Anchor your redemption in the life of God and give thanks in prayer and praise, and your wholeness will never depart from you. Affirm:

In the name of Jesus Christ, I am made whole and I give thanks in prayer and praise.

Thy Justice Is Sufficient for Me

BEVERLY E. FINCH

Who say ye that I am?

A FRIEND ONCE said to a certain woman, "Remember that you have to be just to yourself as well as to others." This was many years ago, but the woman has never forgotten the words nor the convincing way in which they were spoken.

How unjust to ourself can we be and yet not suspect it?

A friend of mine used to declare at various times, "I'm probably wrong; I usually am." No matter what the occasion or the discussion, she always had the same negative attitude. This woman was gifted and blessed with several talents, but the doleful expression on her face spoke plainly of her failure to achieve success in life. Is it any wonder that she reaped what she sowed because of her injustice to herself? Had she reversed her mind action and declared, "As God's beloved child, created in His image, I cannot be anything but right, even as He is," her story might be different. The affirmative prayer of assumption carries with it great power. God within man is always right, and His righteousness is always available to us. This is one way we have of proving that God *is* God.

There are, of course, several aspects to consider. Some persons lean over backward in their desire to express the divine attribute of justice for the benefit of others; on the other hand, some are so self-centered

that they can see only their side of a situation, and nothing can persuade them that the other fellow also has certain rights to be considered. The happy medium is the decision reached by the individual who has submitted the matter to Divine Mind and prayed for the ever-available guidance of the spirit of justice in the full expectation and assurance that the right answer will be revealed to him, bringing justice to all persons concerned. The spirit of justice is always quickened and made doubly active by our recognition of it. "Be still, and know that I am God."

When Jesus came to earth to be the saviour of mankind—to save man from his fears, inhibitions, and fancied impediments—many opinions were expressed concerning who and what He was. Some said, "By the prince of the demons casteth he out demons," thereby tacitly asserting that He Himself was a demon; others believed that He was merely the son of a carpenter, claiming to be the Son of God; still others accepted Him at face value because of His works. Jesus Himself felt that those with whom He walked daily had beheld His divine authority and power to heal and were the ones He could rely on to decree a just and righteous judgment concerning Him. So He put the matter up to them in seven simple words: "But who say ye that I am?" This brought forth Simon Peter's verdict, "Thou art the Christ, the Son of the living God." This was the answer Jesus was hoping and longing for.

The quotation "Who say ye that I am?" may be brought home to every one of us if it is rephrased to read: "Who say you that you are?" or "What are you claiming for yourself—are you a potential mani-

festation of perfection or are you being unjust to yourself by declaring adverse states of being that God never endowed you with?"

Jesus was never unjust to Himself; over and over He made positive statements regarding His Sonship, and we should do likewise. Unjust self-accusation, depreciation, and disparagement are the "little foxes, that spoil the vineyards" of our growth and progress in the acquirement and application of our understanding of Truth.

A case of injustice was that of a certain girl, the youngest of four sisters, who developed an inferiority complex in childhood. She was not able to overcome this condition until she reached middle age and began the study of Truth. One of the sisters had a habit of making this child feel that she was in the way, calling her "little snip," "tagtail," and other disparaging names that planted in her immature mind such a feeling of being "of no account" that it took many years to change the state of her consciousness. The other two sisters were kinder and more understanding; one often took her part in misunderstandings and even let her play in their games, giving her a feeling of confidence, which she greatly needed. Recently I had a talk with the girl, now grown and an ardent Truth student. She told me how much it meant to her to be able to say, "I am all that God created me to be in the beginning when I became a living entity, having received the breath of God; in Truth I am not inferior to any one of God's children."

In the light of what Truth has shown her, she now claims for herself the perfection of a child of

God and day by day is taking on more and more of the true character of her being—her actual perfection. While she used to say, "Oh, I fear I am too stupid to undertake a thing like that; I just do not have the mind to grasp it," now she claims the divine substance that is hers by birthright and declares, "There is only one mind, which always suggests constructive courses of thought and action." She further declares, "I can do all things through Christ who instructeth me." She has learned the futility of holding the opinion that her mind is in any degree deficient. She suits the action to the word. This woman has learned to be just to herself.

Each of us should daily address ourself thus: "Who say you that you are?" and accept no answer but the one based on the absolute Truth of being: "You are a son of the living God," a potential Christ awaiting the awakening—the awareness—of His likeness within. Having taken this stand, we then wait until we hear the voice of the law of the universe corroborating our own words and saying, "You are a son of the living God; all that He is, you are."

When the spirit of justice has been quickened and becomes active in our daily life for the good of all whom we meet, we have taken a big step toward knowing the Truth that makes us free from any personal injustice. So let us declare, *"Let there be justice, and let it begin with me."* Shakespeare puts it this way:

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

We sometimes make negative appraisals of our-

self. We may say, for example, "I do not have the strength to attempt such a strenuous trip in the mountains on foot," thus denying that God is our unfailing source, ready to supply the strength needed for the immediate happiness and joy of normal living. I once heard a teacher say, "When you feel that you cannot, then it is time to go ahead and start doing that very thing. There is no other way to overcome your negative attitude. Your only failure is in not having tried."

This is one of the transitional phases we must pass through on our way from potential to actual perfection. We are urged by Paul to "draw near with boldness unto the throne of grace," for His grace is sufficient for us and equally as available as His justice.

Almost daily we claim injustices (of our own conception) for ourself while we are making every effort to be just to others. The units on each side of the scale should be equal in weight if the spirit of justice is to be satisfied and exalted.

In every instance where we desire that absolute justice be done, either for ourself specifically or for another, let us declare, "Thy justice is sufficient for me," whether we seek the division of an inheritance, the election of a governmental official, or merely a decision by the umpire at a baseball game. By this acknowledgment we pledge ourself to abide by the divine decree we seek. The whole matter first must be submitted to the spirit of injustice; then we can relax in the consciousness that the law brings all good to pass and establishes perfect harmony. When it is invoked the law of the universe can be trusted

to take care of any condition or circumstance without partiality or favoritism, and divine order and justice then are established in mind, body, and affairs.

The divine law of compensation and the spirit of justice always work together in perfect harmony, amply meriting our confidence in their decisions and effects. "To them that love God all things work together for good" is a truism all of us accept. So if we feel that we have been deprived of something that is justly ours, we may rest assured that the law will either give us back what we have lost or send something else to replace the seeming loss, provided we recognize and pray to the spirit of justice. Were this not so, we could not say and mean that "the law of Jehovah is perfect." A law that does not work with the same absolute perfection at all times and for all people really is not a law at all.

If God's justice is sufficient for me, I know that it will be equally sufficient for everyone, and I rest in this consciousness. Giving thanks for justice where injustice appears to be causes it to take form out of divine substance.

Thanks be to God for His gift of justice,
Thanks be to God for His gift of peace,
Thanks be to God for His gift of love,
Thanks be to God, thanks be to God, thanks be to God.

Sung with a feeling of the absolute power of our words, this song is potent in bringing justice and peace into both our personal affairs and world affairs. It also creates in us a desire to express the divine justice inherent in man. Injustice can and will be rectified if we recognize that the spirit of justice is

ever active for all people at all times.

Let us ponder well the results of any injustice to ourself or to others before we speak or act.

Recuperation

THE COUNTRY DOCTOR was a little embarrassed by the gratitude of his patient who had been brought back to health after a long and mysterious illness. So he twitched his thick spectacles in a familiar gesture and answered: "Well, I could only do so much; it is the tendency of the human body to recover."

I was young then and more impressed by the doctor's mannerisms and modesty than by his words. But I have never forgotten those words. They flashed into my mind that day when I was getting my mountain cabin ready for some guests and somehow managed to drop a heavy bedspring on my foot. I was alone, miles from town or human help of any kind, and I wanted my friends to find my beloved cabin in cool, shining, hospitable order. Before the pain had time to emerge I thought, "Be still, and know that I am God," and when it was sorely needed, the stillness came. Then, as it were, into that stillness came the words of our old friend of long ago: "It is the tendency of the human body to recover." All this in the few seconds that I stood holding the awkward spring upright, and then with surprising ease I placed

it on its supports and finished my task comfortably, joyously. There were a few bad moments when I finally removed the shoe, but the pain and swelling soon succumbed to the precious "tendency" and were gone not to return.

But if this tendency or urge to recover is inherent in the human body, there must be a similar tendency throughout the universe, of which obviously this body is a part. Then it follows that our world is on the way of recovery from war to peace. Mankind has been going through wars since the beginning of history and after each one there has been a measure of recovery. Is it not obvious that sometime there should be complete recovery? Why not now, if there are enough honest, sincere believers in this great principle?

There are bad moments after each great shock, each cataclysm. In a universe that has a tendency toward health surely there is a way to eliminate hate, greed, lust for power by replacing them with their healthier opposites, all summed up in the word love. Those who have learned of the mighty force that heals bodily hurts and mental quirks are under a great responsibility to apply that knowledge, that faith, unceasingly, actively, to the healing of the sickness whose symptoms are racial and religious hatred as well as the age-old greed for gain.

Atomic power is incalculably strong. The power of faith is stronger.

—*Elizabeth Martin*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 4, 1952

UNITY SUBJECT—*Not in Vain.*

INTERNATIONAL SUBJECT—*Warning against Profane Living.*—Exod. 20:7; Matt. 5:33-37; 23:16-22.

7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

33. Again, ye have heard that it was said to them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one.*

16. Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold?

18. And, Whosoever shall swear by the altar, it is

nothing, but whosoever shall swear by the gift that is upon it, he is a debtor.

19. Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift?

20. He therefore that sweareth by the altar, sweareth by it, and by all things thereon.

21. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

GOLDEN TEXT—*Thou shalt not take the name of Jehovah thy God in vain.*—Exod. 20:7.

SILENT PRAYER—*The power that I put into my words is the power of my inmost conviction of their truth and of my faith in God to bring them to pass.*

Misusing the name of God to give undue emphasis to our words is a vain attempt to express power. The power of words is not an external endowment; rather, it is rooted in the sincere conviction of the speaker and in his intention to accomplish his heartfelt aim. Idle speech, which includes misuse of the name of God profanely, has no true aim and is completely lacking in directive and motive power.

But to take the name of God in vain means more than misusing that name profanely. The I AM in us is our divine self, and each time that we identify it with weakness, lack, ill-health, or any other negative condition we take the name of Jehovah in vain. To hold always to the loyal, constructive use of the I AM requires strength of purpose, faith, and loyalty above the average, but only in such perseverance do we gain spiritual power. To do what comes easiest develops no spiritual qualities in the soul.

Violent speech and the making of intense vows (forswearing and swearing) also reveal a lack of understanding and are profitless. The personal man need not call on the heavens to witness the instability of his emotional outbursts.

The earth (the "footstool" of God) is subject to the word of divine power, but it is not subject to the personal man's command. He can control it under spiritual law, not otherwise. Except as he gains understanding of the law of life he cannot control even his own subconscious processes; therefore, it is futile for him to swear by his head.

Simple affirmations are our proper speech. "Yes" and "no" are clear and unmistakable words, symbols of sincerity. No one can mistake their meaning, and their power is unquestioned. They convey neither overstatement nor understatement, but maintain a just balance between a person's thoughts and his words. By the right use of words we experience the delight of working with the law rather than counter to it.

The gift of speech is one of the main features that distinguish us from the beasts. With speech we can express not only any feeling but also any thought that may occur to us, whether it concerns intellectual ideas, elemental emotions, ultimate truth, or untruth. So powerful is speech that John says in his Gospel, "The Word was God." The word is the creative principle in the inner realm of Being.

That we possess the power to create ideas and the freedom to turn the power toward either good or evil places on us a clear and compelling responsibility to create in the image of Divine Mind; that

is, good only. We are under the further responsibility to discern the underlying truth of every idea that we attempt to express and not to cover it up with the trivia of external custom or the useless trappings of tradition. The temple, dedicated to God, is more significant than the building materials that went into it. Likewise, the mind, which directs the body and gives it significance as an individual entity, is of far greater worth than any one physical organ or any one element that enters into the physical constitution. The altar sanctifies the gift, not the reverse. The human body is more than a structure compounded of muscles, bones, nerves, and sinews. It is more than the marvelous systems that compose it, beginning with the bony system, called the skeleton, and ending with the nervous system by which the mind makes union through the I AM with Divine Mind or absolute Truth. The body is the temple dedicated to spiritual life, and only as the life spirit is expressed in it can it be said to be truly awake or alive.

QUESTIONS

1. What is meant by taking the name of Jehovah in vain?
2. What use of the I AM gives us mastery of spiritual power?
3. Why are "yes" and "no" preferable to stronger terms?
4. Why has the word such power?
5. What is our responsibility with respect to words?

Lesson 6, May 11, 1952

UNITY SUBJECT—*The Rhythm of Being.*

INTERNATIONAL SUBJECT—*The Right Use of Sunday.*—Exod. 20:8-11; Mark 2:27, 28; Luke 4:16; 13:10-17.

8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it.

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:
28. So that the Son of man is lord even of the sabbath.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

10. And he was teaching in one of the synagogues on the sabbath day.
11. And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
12. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.
13. And he laid his hands upon her: and immediately she was made straight, and glorified God.
14. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.
15. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

17. And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things there were done by him.

GOLDEN TEXT—*Remember the sabbath day, to keep it holy.*—Exod. 20:8.

SILENT PRAYER—*In the inward stillness of my mind and heart, I listen to the voice of God.*

Literally, the Sabbath is the seventh day of the week, which under the Jewish law must be kept free from all kinds of labor. However, the Christian Sabbath is the Lord's day, or the first day of the week. Whatever the day, it has its correspondence in the requirements of man, which, for his well-being, include recurrent seasons of rest or at least change of occupation.

Important as these requirements are, it is the metaphysical meaning of the word Sabbath that has most interest for us. Viewed in relation to the mind, the Sabbath is a state of peacefulness and complete laying aside of worldly cares. "An inward stillness and an inward healing" are its tokens, and its chief use is to give us time for communion with God; for us to give one seventh of our time for spiritual communion, whether we commune with our own soul or pray to our indwelling God.

"A sabbath unto Jehovah thy God" is a state of mind that is free from all external cares and harassing thoughts and that allows man to devote himself

to reverie and contemplation of spiritual subjects.

In the hurry and stress of a complex civilization we need regular habits of meditation and prayer to keep us in touch with God, to keep us keyed to achievement and satisfaction. Many who lack the close inner conviction of God's presence within them find it impossible to keep their faith serene and untroubled in the midst of testings. The only way to be sure of our unfailing support is to stay our mind on the mighty God.

The Mosaic commandment enjoins abstinence from labor upon occupants of the home with the exception of the wife, who is not mentioned. Metaphysically, we see this omission as a tacit acknowledgment that the soul, which is represented by woman, is not subject to the necessity for rest, but is constantly awake and alert to register man's needs and to minister to his desires.

The six days of labor that precede the Sabbath refer to six degrees of realization in the mental realm. The first degree is the dawning of light or intelligence, the power to discern analogies and resemblances and to understand that what appears is but an outpicturing of an inner cause. Creative Principle (Jehovah) made heaven (a state of consciousness in which soul and body are in harmony with Divine Mind), the earth (the body consciousness seen as distinct from the former), the sea (the great realm of unformed and unexpressed thoughts and ideas containing all potentiality), "and all that in them is" (the inevitable increase of thoughts and ideas that follows upon the first degrees of realization).

God "rested" on the seventh day. According to the account given in Genesis, "on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made." Jesus said, "My Father worketh even until now, and I work." The work of the universe, of the stars in their courses, of the planets in their orbits, of the vast galaxies, many unglimpsed and undreamed of by man, continue their unending motion, but with a rhythmic timing of movement and rest with which the heart and mind of man are in tune. The "rest" of God is the rhythm of Being, which shows itself in all nature, inanimate as well as animate. The divine pulsations are expressed in the ebb and flow of the tide, in the heartbeats of living creatures, in the alternation of reverie and physical activity in man. The alternation is a blessing, because it banishes monotony from life and lends it zest.

Teaching is mental work of the most intensive kind. Jesus taught on the Sabbath day in "one of the synagogues" (the religious mentality). Healing especially, although done through the power of the word, is work. The theory that we should do no work on a certain day of the week is proved untenable in the light of these facts. "The Son of man is lord even of the sabbath." It is allowable to do a good work, and the healing of the woman from her long-standing weakness was imperative to the Master. "Ought not this woman . . . to have been loosed from this bond on the day of the sabbath?" But for the Jewish insistence on the keeping of the Sabbath we might have heard little of the healing work of

Jesus, since most of the cases of healing mentioned in the Gospels were done by Him on the Sabbath. The many instances of healing that must have taken place on the other six days of the week went unnoted by the Jews.

The most complete keeping of the Sabbath is observed when one rests in God "above all created things." This is the "sabbath rest for the people of God," which is entered into by virtue of obedience to divine will. To have a mind at rest from all fear and care is to be free as a child of God reckons freedom.

QUESTIONS

1. What is the metaphysical meaning of the Sabbath, and what is its chief use?
2. Why do we need regular periods of meditation and prayer?
3. Does the soul require rest?
4. What are the six days of labor that precede the Sabbath?
5. What is the most complete rest that anyone can have?

Lesson 7, May 18, 1952

UNITY SUBJECT—*Beginning Aright.*

INTERNATIONAL SUBJECT—*Conserving Our Family Heritage.*—Exod. 20:12; Mark 7:9-13; John 19: 25-27.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

9. And he said unto them, Full well do ye reject the

commandment of God, that ye may keep your tradition.

10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death.

11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;*

12. Ye no longer suffer him to do aught for his father or his mother;

13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

GOLDEN TEXT—*Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.*—Exod. 20:12.

SILENT PRAYER—*I learn to obey God by first obeying those in authority over me.*

The commandment to honor our father and mother has been called "the first commandment with promise." The promise is "that thy days may be long in the land which Jehovah thy God giveth thee." The literalist encounters a difficulty here in that the connection between the honoring of parents and long life for ourselves is not readily apparent. The metaphysician has no difficulty in connecting

the two, however; for he sees that the states of mind in which reverence, respect, esteem, and love take root are those that promote harmony and well-being and that these, in turn, make for long life. Also that on which we fix our thought tends to reproduce itself in our life. Our parents represent long life to us, since our earliest memories have to do with them as adults.

Where race beliefs prevail honor to parents is made to depend on race ideas of honor rather than on principle. In this commandment Moses sought to emphasize principle and not merely length of days.

Before we can love God, our heavenly Father, we must love our earthly father and mother, whom we have seen and know. Their care of us in infancy, their unfailing support and guidance, their instant rallying to our help in every need all represent the love of God to us; for in the beginning we are dependent on them not only for the gift of life but for its daily continuance. By appreciating them truly in their relation to us we easily learn what love is and comprehend the divine nature.

The Jews had a tradition that sanctioned evasion of the duty of a son to support his parents. The support owed to parents might be pledged to God, in which case the parents could not claim it. The truth is that God is served only as we discharge our full duty to our fellow men. The gulf between man and God is bridged first between him and his parents, next between him and his brothers, and finally between him and his neighbors. Only by giving himself to them can he give himself to God. In the ideal we worship God in the solitude of our own

soul, but in reality we worship most truly when we see God in everyone we meet and have a lively sense of our mutual interdependence.

In the final relinquishment of mortal thought and the temporalities that it has woven into the consciousness the I AM retains its various forms of love. Though it may not take them with it into the universal realm of heavenly bliss, where it now abides, it provides for them all in its heart center. "Woman, behold, thy son! . . . Behold, thy mother!" Love cannot fail to accept and execute such a bequest.

QUESTIONS

1. Why is the honoring of one's parents conducive to long life for oneself?
2. In what respects do parents represent to us the love of God?
3. In what does the ideal worship of God consist, and in what the real?
4. What provision does the I AM make for temporal ideas that it has woven into consciousness?

Lesson 8, May 25, 1952

UNITY SUBJECT—*Life Is of God.*

INTERNATIONAL SUBJECT—*God's Estimate of Human Life.*—Exod. 20:13; Matt. 5:21-26; 18:5, 6; Luke 9:51-56.

13. Thou shalt not kill.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in

danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was *as though he were* going to Jerusalem.

54. And when his disciples James and John saw *this,* they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

GOLDEN TEXT—*Thou shalt not kill.*—Exod. 20: 13.

SILENT PRAYER—*Thou shalt not kill joy, faith,*

hope, love, good will, or anything that makes life an expression of spiritual Truth.

The commandment not to kill is a broad one and one that the law of man still enforces. Since we have not yet learned to restore life when it has been taken away, we are under special obligation to conserve it in every way possible. This gift of God, which is of the very essence of the divine, is to be treated with all reverence. It should not be allowed to be the pawn in wars between men and nations. The "judgment" that follows upon disobedience of the commandment not to kill is that of a life for a life. Even though the slayer may not be sentenced to death, something in him dies when he takes the life of another.

Various interpretations may apply to the commandment not to kill. Anger kills love and understanding, two faculties that make life supremely worth living. Scorn is a close second to anger and quite as destructive of good will and peace. The intent of the commandment, however, is to forbid the taking of life, and its enforcement has engaged the attention of men since the beginning of recorded history. Human life is held cheap nowadays, and scarcely a day passes without accounts of the taking of life. The race needs to recapture a sense of the sacredness of life and a wholesome fear of the flouting of divine law. It needs to realize the truth that to kill is a matter of degree; that to kill the capacity to enjoy life is, in effect, equivalent to taking life itself. He who, though still able to breathe, speak, and walk, has lost all zest for life, all joy in the companionship of his fellow men, all desire to

help them, to put more into life as well as to take more out of it is dead while he lives.

As we have seen, the overt act of murder is not the only form of death dealing. The life that is of God is far more than mere physical vitality. The lower animals have this, but their life would not satisfy us. Life that is God-given abounds in love, good will, intelligence, enthusiasm, and responsiveness to the interests of mind and heart. It has in it something of the universal, for it confers the faculty of seeing ourself in others and making their welfare our welfare. Whatever causes a person to ignore the obvious lack of another rather than to supply it from his own abundance kills in him the Godlike impulse to give until the need is filled. Death of anyone for want of proper food, clothing, and shelter is an indictment of our common humanity, and we cannot claim to know life in its fullness unless we extend our interests to include those who look to us for help.

Life does not always develop of itself. The child needs wise guidance to develop in himself the life that is of God. The child who lacks the proper influences around him becomes the delinquent child. The right influence develops the child's innate guilelessness and single-mindedness, opening the heart to the expression of love and the joys of the Christ. The full-grown man or woman may be a child in the kingdom of heaven because he or she may but just now have become interested in the things of Spirit and consequently, must learn from the beginning the ways of Truth. The divine will looks to the salvaging of all sincere aspiration after righteous-

ness and Truth as well as to the losing of resentment over personal slights and the relinquishing of all personal animosities.

QUESTIONS

1. What "judgment" does the one who takes a life incur?
2. What besides physical life can be destroyed?
3. What will aid the race to reverence life and conserve it rather than wantonly to destroy it?
4. What characterizes the life that is of God?
5. Why do we owe an especial measure of attention and help to children?
6. Is it well for us to banish resentment for injustices and mistreatment from our mind?

A Prayer for Healing

Etelka Jones

Lord, let Thy temple be fair
That all may behold Thy beauty.
Let not weakness or decay
Subtract from its completeness,
Nor aught that does not speak of Thee
Impair its perfect service
To the divinity within.
Send forth Thy light
Through windows clear and shining,
Let strength bespeak Thy power,
Harmonious functioning of parts
Reveal Thy order.
Lord, fair may Thy temple be.
Proclaim the beauty of Thy holiness in me.

Motherhood

There are golden links that bind all motherhood.
Even today, with earth
Locked, as it is, in bitter futile war,
The ones who have given birth
To any child know well how close akin
Are mothers, although seas
And loyalty to their own land divide
The great and least of these.

Still the same love and pity moves the heart
That mothers have ever known
For other women who, bereaved and hurt,
Must grieve and weep alone.
There is no grief at all that touches one
That does not touch the others,
For something of God's great compassion lies
In the tender hearts of mothers.

—*Grace Noll Crowell*

Silent UNITY

Steadfastly beholding the good, I am illumined by the Holy Spirit within.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

I SHOULD like to tell you how much my use of the prosperity bank plan and study of the Unity teachings as a whole have prospered me. As a motion picture costumer, my work is on the free lance basis. Each show is a separate job. Since entering Unity, I have learned to accept God as my source of supply. Before that, I looked to the local of my union. I have had more work this year than at any other time in the last three years. In fact, I have had to turn down offers due to other commitments. I have ceased to worry about tomorrow, as I know God will supply all my needs. The world itself looks much nicer than it did before, and I can thank Unity and thank God for my enlightenment.—*O. K., California.*

WE ARE INCLOSING check for the proceeds from our last prosperity bank. We have no particular choice as to how this money should be used and will leave it to your judgment to place it where most needed.

Several months ago, we asked for your help and began using the prosperity bank drill. The first definite change that we noticed was the peace of mind

that came to us and members of our household. Gradually, a complete change has taken place. I have accepted permanent work with a construction company that I was with a few years ago. Definite income is assured, and we can see the clearance in the near future of all the financial obligations that were causing us so much worry. Our many friends have been very helpful, and from unexpected sources financial aid has come to help us over our difficulties.

We are both very grateful to Unity and hope that these few dollars will serve to help someone else in the same manner that we have been helped. —*R. V., California.*

INCLOSED is cashier's check covering the savings in the last prosperity bank received. Kindly send me another.

You no doubt receive many letters telling you of the results of faithful use of these little banks. I find that blessings come in many ways, not just money. Guidance comes. Understanding of financial problems. Better health. Opportunities to do for others. All these I attribute to the little banks. Of course I have received salary increases, too. For all these blessings I am most grateful.—*Mrs. E. F., Washington.*

PLEASE SEND ME a new prosperity bank, as I want to keep up the daily deposits continuously. While waiting for a new bank I shall use the old one for new deposits, which I shall transfer to the new bank when it arrives.

When I study the pages of Charles Fillmore's inspired books; when I consider what God has done

in my life since I began studying Truth and asking for your prayers; when I read letters in your publications telling of broken and despairing persons lifted up to light and faith, I am filled with joy to think that I am able to send even these small sums to help you reach others who wait for the message that will free them.

I know that your work is greatly blessed, and I pray daily for its extension to all mankind.—*W. O., Alabama.*

His Truth Is a Shield

LAST THURSDAY I wrote you concerning a trial that was set for January 9th and seemed inevitable.

I had read and had prayed. Time was growing shorter. I became frantic. God didn't seem as close as usual. I couldn't seem to contact divine guidance.

In desperation I wrote you and mailed the letter. I blessed that letter as I put it in the mail. Suddenly, I felt calm and peaceful, and these words flashed through my mind, "Peace I leave with you, My peace I give unto you," and I said "Thanks God. Thy will be done not mine."

Friday evening while at the dinner table, the phone rang. The lawyer said "We have made a settlement." Only the signing of the papers remained to complete what had seemed so short a time before to be impossible.

The next day the papers were signed. The impossible had become possible. I know God had answered, while I was still asking.—*Mrs. F. J. D., Washington.*

I JUST HAVE to tell you about an experience that turned out so wonderfully through prayer.

My son joined the Navy last October and had to leave in our care the car he had bought three months before.

I put the matter in God's hands knowing that we would be able to sell the car and would not have to take a loss. We advertised it while continuing the payments, but still we had no buyer. Finally I became worried. Thinking my prayers were not going to be answered, I wrote to you asking you to pray with me.

The day that your letter came with a wonderful affirmation, I also received a letter from my son saying he was being discharged. He wrote, "I'm glad you didn't get my car sold."

I don't think I'll ever doubt again. Believe me I felt ashamed at my lack of faith in the outcome. —*Mrs. K. L. L., Wyoming.*

Give unto the Lord

IT GIVES me great pleasure to tithe. I didn't realize how much it could mean until after I started tithing.

Since letting God take care of my affairs, it is a pleasure to see how easily my work gets done. Even when it seems there is too much to do in a given time it never worries me. Somehow, the work gets done with God's good help.

Before letting God take over, I was constantly taking vitamins and minerals, for my nerves. It has been almost a year since I have taken any kind of

pills or medicine. My nerves are good and my health wonderful. It always has been, but I didn't give God a chance. I had to learn it the hard way, but now I know.—*Mrs. J. C., California.*

Father, I Thank Thee

I AM INCLOSING a dollar bill for the book *God Is the Answer.*

And truly He is. I thank you for your prayers —and I feel I am growing in a better understanding of Truth. I am sure this book will be a big help to me.

I am thankful to all the staff of writers who help so wonderfully. I have had occasion to bless Unity more than once.—*Mrs. K. O., California.*

THANK YOU very much for your letter and affirmation. Everything I asked for has been answered beautifully.

The owner of the lovely home where I reside decided I did not have to move. A few days later one of the best positions I have ever had came to me.

I am a nurse working private duty. I get wonderful results by holding this thought for each of my patients: "God's will for you is health and harmony."—*Miss M. S., Pennsylvania.*

I WANT TO thank you for your prayers about my son's finding work. He did not find a job in the field he was looking for, but he has one at a much better salary and is receiving training from a man who is one of the best in his field. Not only did he find a job, but we used the same thought for my husband

who has had a dream for years. One day he received a telephone call that offered him the opportunity to fulfill his dream! He started in the new field, and it is even more wonderful than he dreamed it could be.—*Mrs. L. T., Washington, D. C.*

My Help Cometh from Jehovah

I THINK that not a day goes by when I fail to say *The Prayer of Faith.* It is always included in my prayers at night, and many times during the day when things seem to go wrong, I just say it over and over again and everything seems to work out 100 per cent.—*Mrs. J. W., Ohio.*

I HAVE BEEN reading my first copy of UNITY, and it really leaves me spellbound. I feel so close to God when I am reading it that I don't want to put it down. I am very pleased that I have subscribed for it.—*H. M., Ohio.*

THANK YOU for the beautiful premier edition of *The Household of Faith* with the autograph of Lowell Fillmore and my name stamped on the cover. I was thrilled to receive it and I am enjoying reading the wonderful story and life of those two lovable folks. I wish I could have met them. It is wonderful to have such great faith, and they surely demonstrated theirs. What a wonderful monument they have left behind to inspire and encourage those of us who are groping in the darkness of fear and uncertainty. Their experiences and the wonderful demonstrations they made will act as a guiding light to others and will help them to grow in faith.—*A. E. L., New Jersey.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6104 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—C Leroy Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Frederick Robinson, 91 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 1229 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory; Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagle Hall
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 13 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
Hartford—Faith Cornwall, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe; New Colonial hotel; Ann Sander 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Bre way
Delray Beach—Frances Jarrell, 413 Atlantic
Ft Lauderdale—Nora Campbell, W an's club
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Gren Lomax at May
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Ora
Pensacola—Eva Rosencrans, 114 W Ga
Sanford—Carolyn Parsons, Valdez H
Sarasota—Dorothy Roy, Woman's

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B

GEORGIA

Atlanta—Kathryn Boyce, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parrish House
Chicago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Ethel Maguire, Central Community Church, 16th & Charleston
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, Court & Berry
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4370 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aclola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 No 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Don Iverson, 4 Court Square
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1130 N

CANADA

London—Herbert Nicklin, 324 Central
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 22 Yonge
Winnipeg—Edna Bowyer, 360 Young

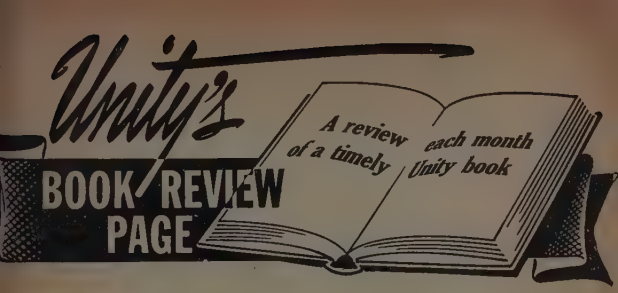
ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Atom-Smashing Power of Mind

BY CHARLES FILLMORE

The active interest of Charles Fillmore in the role that science should play in solving world problems was never better reflected than in this, the latest collection of his writings. He did not restrict the marvelous discoveries made in recent years to the limited, materialistic conception of their value, but sought to relate them to things of Spirit.

In the first chapter "The Atomic Age" he states: "There must be a change of mind by the people of the earth before the tremendous uplift to be wrought by atomic energy can become beneficial and permanent. . . We should therefore redouble our efforts to show man that the power that rules the world is within him."

In later chapters he explains something of the workings of that power and shows how man can become aware of it and apply it to his daily life. He deals with "The Restorative Power of the Spirit," "Demonstrating Christ Thought by Thought," "Truth Radiates Light," and other subjects of vital interest.

Atom-Smashing Power of Mind, in black Keratol binding, is priced at $1 a copy.

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	Lord's Prayer, The	*German*	.25
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.1
	Have We Lived Before?		1.00
	Household of Faith, The		5.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.5
	Effectual Prayer		1.0
	Holy Bible, American Standard Version		6.5
	Silence, The		.5
For Advanced Study	Atom-Smashing Power of Mind		1.0
	Christ Enthroned in Man		1.0
	Know Thyself		1.0
	Metaphysical Bible Dictionary		5.0
	Mysteries of Genesis		1.0
	Mysteries of John		1.0
	Selected Studies		1.0
	Talks on Truth		1.0
	Teach Us to Pray	*French, English*	1.0
	Twelve Powers of Man, The		1.0
	What Are You?		1.0
For Children	Crybaby Kangaroo (for ages 4 to 8)		1.0
	Jet's Adventures (for ages 8 to 12)		1.0
	Jet and the New Country (for ages 8 to 12)		1.0
	Teach Me to Pray (for ages 4 to 11)		1.0

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.
Be at Peace	.10	Land Is Bright, The	.
Challenge of the Dawn, The	.10	Life Is Consciousness	.
Daily Resurrections	.10	Mental Equivalent, The	.
First Things First	.10	Protecting Presence, The	.
For Thy Benediction	.10	Recipes for Living	.
Gift of Immortality, The	.10	Sanctuary	.
Gift Imperishable, The	.10	Song of Life, The	.
God Is Blessing You Now	.10	To Them That Ask	.
Great Helper, The	.10	Way of Faith, The	.
		Where I Am King	.

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Edwin Markham Room a Point of Interest

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!"

This quatrain entitled "Outwitted," by the famous American poet Edwin Markham, has inspired many persons since it first appeared in print. It has been published at various times in the Unity periodicals and was reproduced in the author's own handwriting on the back cover of October 1927 UNITY.

Edwin Markham visited and lectured at Unity headquarters a number of years ago, and the room in the Unity Farm Hotel where he stayed is now known as the Edwin Markham room in remembrance of his visit.

Many other interesting persons have found haven at Unity Farm during the years and have enjoyed its beauty and peace.

And Unity headquarters is teeming with activity as interest in the Training School courses increases each year. Attendance at the first term this year has been good, and the volume of reservations already received for the second term indicates that it will also be well attended.

The second term of the Unity Training School will be held May 26 to June 20 and will offer classes in Bible interpretation, both Old and New Testament, in the basic Unity textbooks, as well as other interesting subjects, taught by able Truth teachers experienced in field and teaching work.

For information about the second term or the third and fourth terms, which will be

held July 14 through August 8 and August 18 through September 12, write to the Registrar, Unity Training School, Lee's Summit, Missouri. Plan now to attend one or more of these terms for inspiration.

To Run Introductory Articles for New Students

A series of four articles for the beginner in Truth will appear in *Weekly Unity* beginning with the July 6 issue. These articles were selected to present the fundamentals of the Unity teachings in clear, understandable terms. In "The Come-Back" Gardner Hunting explains the use of God's laws in everyday life; in "Behold, I Send My Messenger" Dr. C. O. Southard tells how to put your thoughts to work profitably; in "All-Sufficiency in All Things" H. Emilie Cady explains the question of supply; and in "Healing" Lowell Fillmore analyzes spiritual healing in detail. A year's subscription for *Weekly Unity* is $1.

Silent-70 Helps to Provide Children's Magazine Service

For over twenty years the Silent-70 Department has provided *Wee Wisdom* magazines to the Red Cross Library and Magazine Service for distribution to hospitals and other institutions where its appealing stories will cheer and inspire children. At the present time 150 *Wee Wisdom* subscriptions are sent for these children. Here is an excerpt of a letter to Unity from the director of this Red Cross service, expressing appreciation:

"I want to thank and tell you, as one of the publishers who have given us continued regular assistance for these many years, that our Red Cross Library and Magazine Service is expanding considerably and becoming of great-

er importance due to the fact that reading matter is more than ever in demand. . . . Your special assistance with regard to children's magazines has permitted us to in-

crease this service, to which we have this year donated over 23,000 magazines, besides many books for the Christmas holidays, also sent us by publishers."

"Appreciatively Yours"

We are indeed thankful to our good friends for being patient and understanding when the mails are delayed for one reason or another. Often in the process of reminding them that their subscriptions are about to expire we send out a second notice before their renewal is received. We do appreciate their patience when this occurs. Here is a letter that we received from a UNITY subscriber:

"I recently sent in my renewal for UNITY magazine, but have just received another letter reminding me of my expiration! Please bill me again if my money did not arrive, but NEVER stop sending me UNITY! It is most nourishing and invigorating —spiritually—and I almost believe I should 'starve' without it! (When speaking of UNITY material I am all exclamation marks!) Appreciatively yours, K—— L——."

New Use for Prayer Card

When Hannah More Kohaus wrote *The Prayer of Faith* probably she had no idea what a great source of help it would be to so many persons. But through the years countless thousands have memorized it, taught it to their children, and used it over and over. One of our friends wrote this letter telling how he planned to use the prayer:

"Inclosed find $2 for which please send me a supply of *The Prayer of Faith* in the size inclosed. I desire

to put one in each pay envelope as I put in the money for my employer's other employees. I feel confident it will be a blessing to many."

The Prayer of Faith is priced at 2 cents each, 20 cents a dozen, or $1.40 a hundred.

Increases Production and Retains Position

Many persons have had amazing results from applying Truth principles in the business world. Here is a letter from one friend who used them in her hour of need:

"I would like to tell you of an experience I had just last week. I work in a factory, and we have to make a certain production. My boss told me that if I didn't increase my production they would have to replace me. Although my husband has a job, we both work to give our children some of the advantages of today. I felt blue and downcast, for I didn't see how I could work any faster. I could see myself losing the job that meant so much to us in a financial way.

"Then one night when I came home I looked at my *Good Business* magazine, and that very day's affirmation was 'I feel secure in my prosperity, knowing that God is my resource.' The next day, I went to work with a lighter heart and kept those words before me. To my surprise at the end of the day my production had increased by 200. The following day, by 300, and before the week was over I was putting out the required production—which gave me 90 cents an hour instead of 75. Also my feeling of resentment toward my boss had disappeared. We have so many blessings and answers to prayer."

Good Business magazine publishes factual articles about persons who have used Truth in the business world with good results. A year's subscription is priced at $1 for 12 issues.

Magazines Lead to New Friendships

It is truly an inspiration to us at Unity headquarters to read the many fine letters from our friends telling how they have benefited through reading Truth literature. There is a strong bond of fellowship among Unity students, even though they may be strangers from different walks of life. Here is a letter from one reader describing her experience:

"I am finding friends through Unity whom I otherwise might not have met. Often when reading my UNITY magazine I am asked by a stranger, 'Oh, are you also a member of Unity?' or words to that effect. Then there follows a happy time of giving testimony to the wonderful blessings obtained through faith."

Is There a **TEEN-AGER** *in Your Family?*

If there is, then this message is for you, for it contains news of interest to teen-agers. It tells about an exciting new serial that will appear in *You* magazine beginning with the June issue. The story is entitled "Gates of Gold" and is about the early Spanish settlers who entered California in an expedition headed by General Gálvez. It is based on an especially colorful period of history that lends itself well to an action-packed tale of adventure. "Gates of Gold" is the story of two boys who accompany the Gálvez expedition. Juan, a poor boy, is well-bred, intelligent, and courageous, but inclined to be somewhat hot-tempered. Enrique, the other boy, is an aristocrat, the son of a noble. Although he possesses fine traits of character, he tends to be arrogant because of his position. How both boys learn new strength of character and the perils and hardships of the expedition makes a thrilling and helpful story.

And it is in just this way that *You* magazine accomplishes its fine work with young people. Without preaching, it presents stories and articles that emphasize the rewards of right thinking and living, so that its readers use as an example the clean, stalwart characters described. *You* also has many inspiring and fascinating departments as a regular feature. Each month "Let's Talk It Over" prints a letter from a reader asking help on a problem of general interest and the enlightened answer of the Youth Counselor. The magazine includes fine illustrations and poems, concise and helpful Bible lessons, and other valuable guides to living.

Order a *You* subscription today for your favorite teen-ager and give him the benefit of this uplifting magazine. He will receive twelve exciting issues for just $1.

UNITY SCHOOL OF CHRISTIANITY

Lee's Summit, Missouri

Five Ways to Say "Thank You"

Do you remember how your mother used to care for you when you were a youngster? When things seemed to go wrong she was always there to dry your tears and soothe your hurts, both physical and mental. When Mother was there you felt everything would be all right—and it usually was. As you grew older, too, she helped to encourage and guide you.

Because of the many wonderful things she has done for you, you like to remember her in a special way on this, her day. You want to select a gift for her that tells her all the loving words of affection that are in your heart.

And what better gift than an inspiring book that will point the way for her to new joy and happiness, or a subscription for a helpful, uplifting magazine that will come to her not just once, but many times during the year? Here are five suggestions for gifts that are sure to please her:

The Household of Faith—In this book by James Dillet Freeman she will read the story of the lives of the founders of Unity and the origin and growth of the movement itself. This is the story of how a man born in a log cabin and a woman who was an invalid developed the spiritual strength to found a religious movement that has benefited millions. The vibrant, living phrases of this glowing word portrait serve to emphasize its historical significance in the Unity movement. $5 a copy.

Letters of Myrtle Fillmore—The name "Mother of Unity" has been aptly applied to Myrtle Fillmore, for together with her husband Charles, she founded the Unity movement. She wrote many letters of encouragement and love during her ministry, and this book gathers together a wealth of their powerful material. This lovely little volume reflects Myrtle Fillmore's sincerity and compassion and her earnest desire to help others. $1 a copy.

on Mother's Day

Best-Loved Unity Poems—Here is an anthology comprising poems from Unity periodicals that have brought inspiration and help to a great many persons. The book is divided into twelve sections that group together poems of like nature—poems of faith and courage, love and friendship; poems for special occasions; poems about God and about Jesus Christ; poems for work and workers; poems of praise and beauty; poems for inspiration, and other helpful subjects. $1 a copy.

Daily Word—This monthly magazine carries a one-page lesson and a powerful Truth affirmation for each day in the month and fits nicely into the pocket or purse. It also offers short inspirational articles and poems that give, in substance, the fundamentals of the teachings of Jesus. Many persons begin and end their day with *Daily Word* and find it an invaluable aid to a more abundant life. $1 a year for 12 issues.

Weekly Unity—This is a weekly paper made up of short, powerful articles that are especially helpful to busy readers. It includes the inspiring column "Things to Be Remembered," by Lowell Fillmore; a message from Silent Unity; excerpts from and comments on uplifting articles that have appeared in contemporary publications ("The High Watch"), and true accounts of answered prayer in "Because Someone Prayed," as well as many other helpful features. $1 a year for 52 issues.

Unity SCHOOL OF CHRISTIANITY

Lee's Summit, Missouri

All He Touched TURNED TO GOLD

Do you remember the story of King Midas? He worshiped wealth so completely that he wished everything he touched could turn to gold.

Even today it is easy to accept the erroneous belief that material wealth constitutes prosperity. But true prosperity includes spiritual values as well. Followers of the Prosperity Bank plan have found true prosperity through using God's laws of supply. To follow this plan, deposit a coin in the Bank each day for seven weeks, blessing it with your prosperity prayer. During this time seek to know God as the true source of your supply. The amount saved in your Bank may be used to send UNITY gift subscriptions to your friends, thus allowing Gods law of giving and receiving to become active. Use the coupon below to send for your Bank today and learn to demonstrate true prosperity in your life.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-5-52

Announcing

UNITY'S SUMMER DEMONSTRATION PROGRAM

One of the biggest events in Unity is the Summer Demonstration Program during May and June of each year. This is the time when Unity students everywhere seek to put into everyday practice the Truth they have learned.

The theme of the Summer Demonstration Program this year is self-improvement; and if you would like to find new health, prosperity, and success, here is your opportunity.

A New Unity Book

This year we are bringing out a new book entitled *A More Wonderful You,* which is planned especially to help you express fully your dynamic divine self. This book is a compilation of articles from Unity periodicals that readers have used and found especially helpful. Here are just a few of the inspiring chapter titles:

"Passport to God," "Sensitive to the Good," "To a Lonely Heart," "The Greatest of These," and "How to Make Your Work Easy."

To join in the Unity Summer Demonstration Program, send for your copy of the book *A More Wonderful You.* With it you will receive a free study guide called "The Unity Self-Improvement Program," which will help you receive the fullest benefit from your study and prayer. Send your order today for *A More Wonderful You,* priced at just $1 a copy, and the study guide will be sent without charge.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
& The Library
Evanston Ill U

The Inner Part

Pauline Tyson Stephens

Held close in the wheat seed's center,
A life germ is warmly glowing;
From the dark dry bulb of a lily
New blossoms begin their growing.

Under the bark of a pine tree
A house is in the making;
Within the hard shell of an acorn
Wild creatures have food for the taking.

Deep in the heart of each being
God's love is ever shining
To light the path of the seeker
To His way of joyous living.

UNITY

MAY 1952